CHILD STUDY

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HEADLINES

Will the virtues that served our fathers also serve our children? To many parents it seems that the framework of our careful building is toppling down about our ears in a world where ideals seem ineffectual and even standards of right and wrong hopelessly confused. What virtues, then, shall we give our children to live by?

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This issue of CHILD STUDY attempts to evaluate the "cardinal virtues" in terms of today's living. Contributing are: Frank N. Freeman, Dean of the School of Education at the University of California; Janet Fowler Nelson, National Secretary of the Committee of Family Relationships of the National Board of the Y. W. C. A.; Josette Frank, Editorial Associate of the Child Study Association; and Sidonie Matsner Gruenberg, Director of the Child Study Association, from whose recent book, "We, the Parents," a chapter is excerpted here. The Science Contributes Department uses further material from the pamphlet entitled "The Psychological Aspects of Pediatric Practice," by Benjamin Spock, M.D., and Mabel Huschka, M.D.

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Where Do You Live? The Summer issue of CHILD STUDY will discuss some of the practical, emotional and psychological problems that center about the house, the school and the neighborhood that make the community you live in.

Editorial

EVEN in "this unbelieving world"—perhaps just because it is an unbelieving world—parents are demanding new guide posts of moral standards for the character training of their children. Their concern is everywhere clearly evident, as they ask themselves how best to serve the younger generation in their efforts to find the steadfastness and fortitude necessary to meet the bewildering requirements of an unstable age.

SO GREAT is their bewilderment that they cannot always resist the temptation to cast longing glances backward to what at this safe distance looks like the simple faith of our forefathers, the definite moral codes by which right was right and wrong was wrong, and the era when men and women instead of yearning for happiness prayed for the strength to perform their duties. Should they not, they seem to wonder, do a right-about-face and, for their children's sake at least, strive to recapture what seem in retrospect the moral simplicities of the past?

IT IS only too apparent to most of us, however, that there is no going back even if we would—and to some of us that we would not even if we could. We cannot turn backward or with any sincerity assume a point of view which is alien to us. We must face the fact that we are committed in large measure to working our way through the dilemmas which are characteristic of our own time, believing too that despite our follies we have some real achievements to our credit. If we must be reproached with loss of ideals and accused of a certain "hardness," at least we need not sigh for a past which was no doubt not as simple and clear-cut as it seems in retrospect, or see through rose-colored spectacles a former generation in which crudity, ignorance, and hypocrisy could so easily conceal themselves in sanctimonious garb. Though compared to their grandparents, many men and women today may appear at first glance lax or cynical, they often possess a more penetrating vision. Their world encompasses a larger number of facts. Many of them have had opportunity to develop more tutored minds and keener insight. But this very realism, informed and rational though it is, seems often to have robbed this generation of the

capacity to feel deeply, to give themselves zestfully to the experience of living. They have emerged often amazingly clear-eyed, yet also—if many were to make their confession—impotent or empty.

HOWEVER widely divergent our ethical and moral codes may be, there are a few fundamental "virtues" which we, as parents, are probably still agreed in hoping that our children may possess. Today, more than ever, we wish for them the ability to face reality with courage and to accept responsibilities. These are the recurrent demands with which life will forever tax our fortitude.

YOUNG children do not so much acquire these qualities by training and drill as they grow into them by imperceptible degrees. What we call "character" is a slow growth. Parents often place much faith in the effectiveness of explaining to children the reasons for those rules of the game which we call morality. These explanations are often true enough and undoubtedly worth calling to children's attention, yet at the same time we must doubt that it is our logic which most deeply affects them, or that moral behavior, any more than any other kind of behavior, springs from such rational sources. Has our faith in intelligence and reason, in science and education, been misplaced? The answer seems to be that by all means we must go on with these things as far as they will take us. But let us not deceive ourselves that we can live by them alone. We must reaffirm—in our thinking and in our living—the realization that the most potent source of character education is the general family atmosphere in which the child lives and grows. Moral "training" is largely dependent on how those persons whom children have loved and honored, the people who have symbolized authority—namely their parents—maintain certain standards, how successfully they themselves live in a manner which is kindly and civilized. Children are deeply affected by the standards of behavior which their home observes, not because they "imitate" their parents, or because certain patterns are printed upon them, rubber-stamp fashion, but because the voice of the parents, their smiles and frowns seem to hold promise either of the parents' love which they need, or their disapproval which they fear. By and large, children who have felt happy, in a family group, will take on its qualities as part of their inherent characters.

WITH the old rules gone past recall, with the future beyond possibility of prediction, all we can count upon is this *today* in which we and our children are living and growing together. Small comfort, some will say. But if we can accept its challenge, experience it fully with all our capacities for feeling as well as thinking, and live in it courageously according to our own best lights, it may prove enough.

THE EDITORS

Are the Cardinal Virtues Out of Date?

By FRANK N. FREEMAN

THIS is a question often asked today. Some answer it one way and some the other, but it is really unanswerable. If virtues are cardinal they cannot become out of date, and if they are out of date they are not cardinal. A cardinal virtue must be permanent, for a virtue which shifted from age to age would hardly be worthy of the name "cardinal." The question therefore implies a deeper one—are there really any cardinal virtues? We might also ask whether there are different kinds of virtues, some cardinal and some not. May there be virtues which are relatively permanent and universal, and others which are temporary and local? Are there some virtues which endure through the ages, backed by the accumulated authority of preceding generations, or does each generation start from scratch and build up an entirely new set of virtues? If there are cardinal virtues, what are they, and how can we find them? We can hardly discuss the specific question, it seems to me, without touching on the deeper question of whether anything can be permanent in standards of conduct.

Those who hold that there are no permanent or universal principles of conduct get a good deal of comfort from the diversity in the lists of the cardinal virtues as drawn up by various authorities. There is no agreement as to what they are. Plato enumerated four: prudence, temperance, fortitude, justice. Mediæval ecclesiastics listed seven or eight cardinal sins, the opposites of which may be taken as virtues. They variously include the following, the first five of which are on all lists: pride, avarice, anger, gluttony, unchastity, envy, vainglory, gloominess, languid indifference. If we should canvass popular opinion and general literature, we would find many other virtues mentioned, some of which would be regarded as much more fundamental than some of those which are hallowed by age. Among them would be honesty, truthfulness, obedience or law observance, charity, godliness or piety, chastity, thrift, industry, good faith, and, more latterly, self-reliance, responsibility, tolerance, and flexibility.

If the multiplicity of virtues as listed by various authorities or as found in the popular mind were the only difficulty, we might solve it by being catholic and including them all. But a deeper trouble confronts us when we discover that apparently what is virtuous depends in part on time, place and circumstance. What was prohibited yesterday is permitted today. "Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth: But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other." Truth is required between friends, but not between enemies, especially in time of war. Killing even is permitted in war. Obedience is a cardinal virtue in a totalitarian state; self-determination is of equal, if not more, importance in a democracy. Play and amusements were generally frowned on in pietistic communities even within the memory of the older generation, but they are now commonly regarded as legitimate, if not meritorious.

It is not surprising, in the light of the changes and variations in standards, that some persons feel that there are no fixed rules of conduct. The principle of relativity, they think, applies to morals, as to physics. Standards are merely the reflection of the prevailing views in given cultures, and these views grow out of the circumstances in which these cultures develop.

In this view, standards of conduct are merely customs which are given the force of authority by society or by religion. The authority which is added by social or ecclesiastical approval and disapproval, by command or prohibition, and by reward or punishment, is artificial and extraneous. It causes to become crystallized or imbedded in the life of mankind customs which would otherwise change or disappear in response to changing conditions.

It is true that social and religious sanctions add to the authority of standards of conduct, but it does not follow that they artificially create such authority. They may give authority at times to rules of conduct which are not fundamental. They fail, sometimes, to distinguish between the important and the trivial and reach out with the dead hand of the past to throttle the life of the present. But by and large this is not the case. It may sometimes be true that the chief reason an act is right is that it is sanctioned by author-

ity; it is right because it is commanded. But generally it would be truer to reverse the statement and say that it is commanded because it is right. It is commanded because it rests on the long-time experience of mankind.

There are elements in human experience which are general and permanent. This is not to say that standards and rules of conduct do not vary with the clime and change with the times. It is rather to say that there are fundamental principles underlying the variations in the more trivial forms of behavior. These fundamental principles are rooted in the very nature of human life, particularly the life of people together in groups—perhaps even partly in biological nature. They are not arbitrary, casual or based on chance circumstance. It is the change which catches our attention, while the more permanent, which we take as a matter of course, goes unnoticed.

IT WOULD be an enormous task to sift out the permanent from the changing. It would perhaps be difficult even to prove that there is anything permanent. I shall, of course, not attempt to make a catalogue of either the permanent or the changing elements, but shall content myself with some examples to illustrate the notion that while change does take place, there is a large body of permanence behind the change.

It must be obvious that lists of virtues as ordinarily drawn up are uneven in their generality, permanence, and value. Take, for example, truth, charity, thrift, and cleanliness, all of which are commonly mentioned among the cardinal virtues. Suppose we ask the question: Which, if any, of these are essential to the existence of a society of men, at least for its existence on a high plane of satisfaction to all the members of the society under all the varying conditions of life? On the other hand, which are important under some conditions but not in others, or are desirable but not essential? It seems clear on a moment's reflection that there is a sharp cleavage between truth and charity on the one hand, and cleanliness and thrift on the other. In spite of exceptions due to special circumstances, truth is a basic condition of human intercourse. We need not quibble about the nature of truth and the impossibility of ever achieving it completely. The schoolboy of eight knows when he is telling the substantial truth and when he is intentionally trying to deceive. It would be interesting to imagine the state of affairs in which everybody systematically tried to deceive everybody else on ordinary matters of fact. Language would become a mockery and would be discarded as worse than useless. The child starts out in life using language as a tool to satisfy his wants, regardless of its relation to the facts of the case. He finds himself checked at every turn in this attempt. He discovers that the truthful person is accepted and the liar is rejected. From this experience he gradually learns to accept truth-telling as a basic practice in his intercourse with others. He may yield to the temptation of occasional lying, and he may see how persons sometimes put themselves beyond the pale of human society and so lose any claim to truth. But, in general, he accepts truth as a fundamental working principle. In that respect he has become a social being.

Something of the same thing may be said of charity, though the case is not so clear because of the ambiguity of the term. In the sense of alms-giving, charity has fallen into some disrepute because, though we realize that the poor we have always with us, we sometimes question whether we ought to accept the vast differences in wealth as a normal condition. Charity is suspected of being a substitute for justice. But if by charity is meant that charity of the spirit which is absence of censoriousness, the disposition to make allowances, to take all the circumstances into account in judging another's actions, the unwillingness to cast the first stone, then the principle seems as far-reaching and as pertinent as is that of truth-telling. It may not be and probably is not as essential to the structure of society as is truthfulness, but it surely facilitates its smooth working.

Thrift and cleanliness are of a different order. It is true that cleanliness has been reputed to be next to godliness, and, by some, thrift has perhaps been esteemed even higher. But cleanliness would seem to be somewhat more esthetic than moral in nature, except when it is related to health. And there are circumstances in which we do well to forget it in the light of more important ends. The explorer, the pioneer of the western plains, and the worker in the steel mill would hardly be persentable in a drawing-room, and yet we do not consider this unfitness a blemish on their moral character.

Thrift is a virtue of the first importance in a stage of civilization where goods are scarce and production is carried on by slow and laborious methods. Because waste is a dissipation of human effort, saving bits of string or picking up a pin may be meritorious acts. But when mass production is in force, and balls of string or papers of pins may be bought for a few cents, it is the saving of such trivial objects which may become a waste of effort rather than a conservation. It may also be possible, though this is not so certain,

that the storing up of capital goods may outrun consumption, and that use instead of saving should be encouraged so as to stimulate production. At any rate, the possibility of considering such an issue shows that thrift may not be a necessary condition of all social living, but may rather be relative to the conditions and circumstances of a particular culture.

If we examine the virtues which we now tend to think of as cardinal, in contrast to many of the traditional virtues, I think we are impressed with one prominent feature. It is that these virtues are concerned with the way people act toward each other, rather than with people's actions or qualities in and of themselves. Three of Plato's four cardinal virtues, for example, are individual—namely, prudence, temperance, and fortitude. Only one, justice, is social. The vices of pride, anger, envy, while they have reference to other persons, are bad not so much because they adversely affect one's relation to other people but chiefly because they do not conform to the concept of an ideal person. They reflect an individualistic rather than a social idea of virtue, virtue as a quality of a person rather than as a characteristic of his behavior.

Some of the traditional cardinal virtues are individual and some are social. In fact, men have probably always recognized some of the basic ones. Dr. Richard C. Cabot, in his book, "The Meaning of Right and Wrong," gives great stress to one that is certainly among the chief virtues. This fundamental virtue consists in the keeping of agreements, or good faith. This is the very cement of any society. No group can hold together without it. To the extent that good faith and the keeping of agreements are extended from the confines of smaller groups to include larger groups, to that extent is the basis for cooperation and the avoidance of violent conflict laid down. Until international relations can be maintained completely on this basis, war seems inevitable. Organized society rests on this foundation of good faith. It is essential. To compare it with such virtues as humility, self-control or temperance, shows vividly the difference between a really cardinal virtue and one which is of less universal or permanent nature.

Obviously, we should give our chief thought to the discovery and promulgation of such ways of a good life as are genuinely fundamental. In some sense, however, virtues which are somewhat local and temporary may become cardinal for the particular time and place. After all, we must be citizens of our town, country, and generation, as well as citizens of the world. When people live at long distances from each other and meet very seldom, the virtue of tolerance is not of paramount importance. If you do not like the appearance, manner or opinions of your neighbor, you can avoid him. Each can go his own way. But in a crowded city you must rub elbows continually with persons who differ in many ways, which make them more or less obnoxious to us. Since we have to deal with them and perhaps cooperate with them, we must learn to conceal our feeling of repugnance, if not actually to overcome it, by recognizing that our neighbor may be as right in his ways as we are in ours. In other words, we should respect personality in spite of differences. Now that the world has become small and closely knit, we have become neighbors of all peoples and we need more than ever to exercise that tolerance which close neighbors require of each other. Tolerance must extend beyond the trivialities of manner to more important ways of thinking and acting which are the outgrowth of centuries of development. It must rest not so much on an easy-going spirit as on an understanding of the differences in background and of the effect of these differences on outlook and action.

Does the recognition of the need for tolerance contradict the view that there are fundamentals which underlie all social intercourse? I think not. The differences between peoples are largely differences in emphasis. Oriental peoples are noted for their insistence on face-saving and the elaborate ritual they go through to accomplish it. But face-saving is by no means peculiar to Orientals. To get along smoothly with our fellowmen, we must frequently give opportunities for face-saving in our daily dealings with them. Underlying even the wide differences between far-away peoples and times, the similarities based on the fundamental nature of human beings may be found.

We come, then, at the end, to the question with which we started: Are the cardinal virtues out of date, or, more precisely, are there cardinal virtues? The answer, in the light of our discussion, must be that there *are* cardinal virtues and that they are not out of date. If true, this answer is important. I believe it is both true and important. The belief that everything is in flux would, of course, undercut any attempt to establish principles of conduct as a guide to young people. Many hold that, even if there are fundamental principles, we should let young people find them out for themselves. This is a large issue in its own right and I cannot here take the space to develop it. I shall merely say that codes of conduct which express the experience of the race are necessary

as a groundwork to the experience of the individual.

We recognize that fundamental principles or cardinal virtues exist, and that these are essential guides to youth. But how shall we identify them? If there are temporary and variable rules as well as basic principles, we are in danger of standing for something which has merely the sanction of age. Nothing is more effectively satirized or more commonly experienced than fondness for the good old days. If left to themselves, youth may not be able to discover the permanent values, but they have an uncanny skill in detecting the merely old and traditional which masquerades as fundamental.

The purpose of this paper will have been served if it sets some of us adults to the task of sifting out the wheat from the chaff, of finding the good of permanent value to which we must cleave, and detecting the temporary which was once good but must now be discarded. This is no easy task. It calls for effort and serious thought. We cannot perform it with our feelings. For these cause us irrationally and indiscriminately to prefer the old and reject the new. We can perform it only by making a careful and dispassionate survey of the experience of humanity, illumined by our own experience, in order to discover what conduct gives the most satisfying returns in the long run. If we do this, young people will pay heed to us. If we try to impose on them the passing tastes of a former generation, they may listen politely, but they will go their own ways.

Self-Reliance for Youth—1940

By JANET FOWLER NELSON

IF PARENTS and educators had to set down the one virtue which they would most like to cultivate in the boys and girls growing into maturity, it would today, more than ever, probably be that old-fashioned virtue centering about the idea of self-reliance and a sense of responsibility. What are the chances for young people to exercise and develop a healthy sense of responsibility in these days?

I wonder how many of you remember the early 1920's when the two cardinal principles of adolescent mental hygiene were expressed so simply in terms of, first, the importance of achieving heterosexuality as a stage in emotional development, and, second, the equal importance of establishing emotional (and sometimes we included economic) independence of one's family. I wonder, too, if we fully realized then how neatly these psychological theories fitted into, and were probably to a great extent determined by, our traditional pattern of American life. At that time it was a life where youth could look forward to a "job with a future," to independence, to the establishment of a "home of one's own."

And in 1940? Our theories are not nearly so simple. A great deal of very important research has revealed to us the extremely complicated mechanisms involved in personality development. However, the two major adjustments mentioned originally must still be faced in adolescence; they retain their significance. But the situation has become unbelievably complicated because of a social and economic scene which not only does not facilitate these basic adjustments, but actually hinders and delays them. That this delay is itself unfortunate cannot be denied; that it is also in direct conflict with our traditional American ideals of establishing self-sufficiency is an added psychological burden on young people. Nothing could be more destructive to healthy adolescence than to feel not needed in the work of the world.

The American Youth Commission estimates that there are four million young people in this country out of school and unable to find work. Stop and think what that means, not just in terms of economic strain, but also in terms of emotional strain—protracted dependency on one's family (many of which are themselves on relief); repeated postponement, delay and sometimes failure to marry and to establish one's own family. No wonder Dr. Rainey reports (in his survey of youth's needs for the American Youth Commission) that youth's own articulated cry for help is in terms of jobs, and for help in the field of family relationships and marriage.

It must be apparent then, that youth's problems are not problems reserved to youth, but are inextricably related to, indeed precipitated and exaggerated by, the chaotic social and economic scene of which we all are a part, for which we all share responsibility.

Much might well be written in regard to the indi-

vidual responsibility which each adult citizen carries. However, at the moment I am concerned with briefly noting the efforts that some public (government) and private agencies are making to alleviate the situation. I think it will not be necessary to point out that such efforts, regardless of whether or not they can be defended as social experiments per se, have been prompted by explicit and genuine need for them.

A most succinct statement of government projects is to be found in Beulah Amidon's report of the White House Conference.* She notes that the Civilian Conservation Corps has an authorized enrollment of 300,000; that the National Youth Administration provides part-time employment for about 250,000 and assists twice as many more through its student work program. But together they assist fewer than a fourth of the out-of-school youth who are jobless. Because "the circumstances and state of mind of youth are of the utmost importance not only for their own future, but for the future of society," and believing that "the cost of constructive programs will be less than the ultimate cost of the neglect of youth," the White House Conference recommended continuance and expansion of CCC and NYA, and a plan of general secondary education based on industrial demands and opportunity which would "contribute significantly to responsible citizenship, wholesome family life, constructive use of leisure time and appreciation of our cultural heritage" for jobless youth over the age of sixteen.

It is important for us to note not only our relation to such government projects as citizens, but to recognize and endorse the sensitivity and vision that attempts not just to ameliorate conditions but to help youth to help itself (and us). It's really exciting, for instance, to read Mrs. Roosevelt's report of a conversation with Mr. Leopold Stokowski in which he told her about his prospective trip to South America with an orchestra drawn from the ranks of NYA. He envisioned this tour of young musicians as a musical awakening for the United States and an international force for good-will throughout the world.

The private agencies, too, are accepting their responsibility in this area. In the one I know best, the Y.W.C.A., it seems to me that their most significant contribution lies not in vocational training and education, important as that is, nor in vocational placement per se, but in their work with young business and industrial workers where there is an effort to relate young people to the social scene in terms of their understanding the economic system of which they are a part, of letting them see the wheels go round, of extending their concern to *all* youth—not just one girl, and one job—and of encouraging their sensitivity to and developing their own responsibility for decent work standards for all young people.

Of course such an educational philosophy can be a bit disconcerting at times. Board and committee members of many private agencies will readily recognize what I mean. Youth groups within the framework of a given organization quite often "step out" more directly and more vigorously than was comfortably anticipated by their elders. But certainly readers of CHILD STUDY magazine can easily make the analogy to those parents whose conscientious efforts over many years have been directed toward developing the "independent personalities" of their children, only to find it occasionally disconcerting when independence arrives. I presume we all sometimes wish we hadn't been quite so successful in our efforts! And don't we have to remember that the chances are good that maybe our young people—so much closer to the immediate problem involved—are on the right track; that even if they are not, there is distinct value in their acceptance of the responsibility for making their own decisions, that the ever-truthful psychological principle of "learning by doing" will operate validly here? Doesn't it seem imperative, therefore, that we provide and encourage for youth in general, and for youth groups in particular, those opportunities for developing responsibility, for learning and doing, that we so jealously value for our own young children?

I THINK it was the failure to recognize these very values, regardless of the right or wrong of any one specific issue, that so outraged me in the recent treatment accorded the American Youth Congress by the press. No thinking person, of course, could seriously maintain that youth has no stake in social legislation —nor yet that they are too "young." They're not too young to want jobs, to be (individually) expected to have jobs, and to the extent that they *do* have jobs, to support themselves *and* totally or in part their families. The extent to which so many of them contribute out of relatively meager earnings to the family budget is distressing! There are, however, many thinking people, who, although they are not insensitive to these factors, fail to accept any responsibility for the leadership that a youth group such as this is

(*Continued on page 100*)

* *Survey Graphic*, February, 1940.

Cultivating the Cardinal Virtues Today*

By SIDONIE MATSNER GRUENBERG

THERE are moments when all of us long for the calm and relative simplicity of the good old days, yet most of us are glad on the whole to accept the opportunities, the interest, the excitement, and the fun that accompany living in our time. One thing that we do sincerely envy our not so remote ancestors, however, is the certainty they had of what is right and what is wrong. But hard as we often find it to reconcile present conditions with what we feel to be the best of our own traditions, we can see how much harder it is for those parents who cling to unquestioned convictions while the stream of life moves past them. The traditional scheme of values and virtues is often too rigid to meet the shock and strain of a generation whose ways of thinking are in constant flux. Such parents often appear to be unable to distinguish the vagaries of passing conventional modes from the rights and wrongs of fundamental human relations. A white lie to them is just as vital an issue as grand larceny, and violating traffic rules is considered a less serious offense than that of smoking cigarettes.

But there are certain traditional values on which all of us agree, certain cardinal virtues which we all hope to foster in our children. Like the parents of earlier generations we are all concerned with honor, loyalty, fidelity, truthfulness, about which we have very strong convictions. Honesty, for example, is important in every kind of culture. Truthfulness is just as important on the frontier as it is in a business city. Responsibility is indispensable, if people are going to live together in families and in communities.

Until about twenty-five years ago, every individual parent came across the phenomenon of the lying child in the privacy of his home. He felt it his duty to defend the family name, to keep the disgrace a secret, and to cure the afflicted child as best he could. Through group discussion of childhood problems in every part of the country, and through the testimony of thousands of frank but troubled parents, we have come to learn that lying in little children is the rule rather than the exception.

Normal or not, lying is still undesirable and we are to establish truthfulness as early in the game as possible. We seek in various ways to establish this virtue in the child's soul; it seems so logical to us that by teaching, and preaching, we should be able to make the child truthful. Since learning of any kind, we assume, is in the nature of habit formation, the child must be made to acquire truthfulness as early as he acquired other "good habits." In our efforts to establish desirable "habits of truth telling" we resort to reproof and instruction at the earliest age. We think that coming down hard on falsehood is necessary. We decide to make the punishment swift and severe so the lesson will sink in, or to repeat the lesson again and again, so that the child will remember.

Without attempting to generalize about the meaning or value of truth in the abstract, we must recognize, on behalf of the child, that it will take him a long time to learn to recognize truth and even longer to learn to appreciate it. The young child must first acquire sufficient skill in perception and discrimination to distinguish fact and fancy and to express himself with some degree of accuracy. It takes time to learn to distinguish colors and forms, to count and to estimate. Inaccuracies, awkwardness, mistakes are to be expected. At this stage, as a rule, parents are sufficiently understanding to correct the child without emotion, without reproaches: it was only a few minutes, not an hour; there were two cars, not a "whole lot"; I should call that purple, not red. Certainly these are not problems of truth and falsehood, and nothing can be gained by making the erring child feel the weight of adult disapproval.

Somewhat more difficult for most parents is the stage during which the young child recalls with equal vividness what he actually experienced and what he dreamed, what he invented while fully awake, perhaps what he merely wished. The little boy of three who tells you solemnly that he went up in an airplane, when you know very well that he never came within touching distance of one, may be saying something that is not "true." But he is not "lying" for he is recounting merely what he remembers—having imagined. Certainly the need in such cases is not for a lecture on truthfulness, but for time to learn to discriminate between what happened and what might have happened, or what was dreamed or wished. This development usually takes care of itself by the time

* Reprinted from *We, the Parents*, by Sidonie Matsner Gruenberg (Harpers, 1939). This book has been awarded the Parents' Magazine Medal as "the outstanding book for parents published during the year just past."

the child is four or five and nothing has to be done about it by the parents. It is only confusing to bring in our ideas of truth before the child is properly oriented.

With the little child reality and fantasy are so mixed in consciousness and subconsciousness that he cannot tell the difference. He aims to please, and if what he says seems to please, whether truthful or not, he is likely to push it on that basis. Here we need make no issue of being truthful or dishonest. The child needs to learn what is approved or acceptable, but first of all he needs to learn to discriminate between what we consider "real" and what is only imagined. A mother who had moved her family to the country was unpacking her medical supplies when she was called to the telephone. Coming back, she found her four-year-old son with an open bottle of bichloride of mercury tablets.

Trying to be calm and matter-of-fact, she asked, "Did you take one?"

"Yes," was his prompt reply—probably because he had heard that medicine was good for you. But when he saw how horrified she was, he said, "No, I didn't." By that time he really did not know whether he had or not. Evidently he had not, for he is still alive, but the confusion in his mind was obvious. His answers to the question were determined more by what he felt would please his mother than by his actual performances. In the same way teachers of older children are often baffled by the foolish answers they get from individuals who "really know better," until they discover that these children are responding, not to the literal meaning of the questions, but to the tone of voice or the facial expression of the questioner.

LYING, first unknowingly, then playfully, and then telling an occasional lie with a purpose, are stages that most children pass through on the way toward becoming truthful people. Individuals vary so in their rates of development, however, that a certain stage will be passed by some children earlier than by others, just as some children learn to walk at an earlier age.

These variations, however, are within a few years, and lies that we consider harmless or even amusing at four or five have altogether different meanings for the child of eight or nine or ten. At this stage children do realize that lying is not an approved mode of behavior, but that it can be very useful. The parent's task is to discover what it is that makes the child want to deceive others. What does he hope to gain? What does he want that he cannot get through more candid methods? Whatever the cause, the parent has to look upon the child as in the process of becoming truthful —a process by no means automatic, but demanding constant help in guidance and interpretation.

It is in the tradition of training by means of unpleasant penalties to brand a child for his misdeeds. The child has spoken an untruth: he is dubbed a liar. He has taken what was another's, and he is classified as a thief. We might assume that a disparaging label would discourage further misdeeds but we know from experience that it tends, rather, to discourage further effort. It is the old story of giving a dog a bad name, and we see the disastrous outcomes in men and women who have given up caring.

To cure a child of his fault, we must help him outgrow his need for resorting to it, not identify him with those who accept this as their way of life. A child may tell a lie, but he is not a liar; he may steal, but he is not a thief. While he is still a child, he is always in the process of becoming something better. While we point out to him the necessity for acquiring strength to face situations more acceptably, it is our faith in him that makes it possible for him to live through this painful process of "becoming."

In very much the same way that a child becomes truthful in his use of words, he also learns gradually to be honest in his treatment of other people's property. In the process, however—as the testimony of a great many parents indicates—it is not at all unusual for a child to steal. Money in particular appears to be very tempting, partly because it is such a mobile product, partly because adults attach so much importance to it, and partly because it is almost "anonymous"—Mother's money looks just the same as the grocery man's or mine, but Sally's musical box is distinctly and definitely Sally's.

Continued stealing or stealing in order to make a splurge of some sort with one's fellows, is, like boastful lying, often the result of unhappy home conditions —a blind attempt to compensate for feelings of inferiority and failure. If we are to help the child who resorts to these means we must attack the problem at the source and seek a remedy for the feelings of inferiority rather than a "preventive" or "deterrent" for the misdeed itself.

Again and again problems of this type, which parents first think of merely in terms of discipline, open up into problems of family readjustment. Often we find that several persons are involved and that the child's difficulties reach far beyond the acts or the objects that aroused the parents' concern.

Many of us deplore the fact that the young people of today are, as we say, "irresponsible." They do

not know the discipline of work, the rigors of tasks to be done and family needs to be met. They are "soft." Surely this is not the fault of the children, many of whom would welcome a chance to feel that they are needed, that their contribution in work and effort is important. Because our households, and indeed our whole community life, is so mechanized and so organized, there is little room for real work or real responsibility for the younger members of the family. To simulate hardships and hurdles or to create work for them misses the point altogether.

There is the story of a distinguished citizen who, in addition to attaining distinction, had succeeded in providing his family with all the conveniences and luxuries that wealth could command. He even had the admiration of his own children, as well as the respect of the public. The children were challenged by his strength of character, which he attributed to the hardships he had overcome in his youth. He had had to sleep in a cold room and to break through the ice in a bucket of water to wash himself in the morning. He had had to get up before dawn to look after the horses and cattle. A single candle was all he had had to read by. These difficulties, said he, accounted for his achievements and his character.

Two of the children were particularly impressed and decided to emulate the father. They turned off the steam in their bedroom; they let water freeze in a bucket placed at the open window and used the icy water to wash with; they arose before any of the servants, while it was still dark, and studied their lessons by candle light, shivering in their pajamas. This experience was probably harmless, except for possible eyestrain, but we may feel confident that it did not insure the "character" which the children were admiring in Father.

The hardships and hurdles of today are for the most part of a different variety. We recognize that our contemporaries with "strong characters" are those who have overcome physical disabilities or personality difficulties or some sudden change of fortune. In our children, too, we strive for acceptance of and adjustment to their own physical, mental and financial limitations. These moral victories, though more impressive to adults, are too intangible for youngsters to appreciate fully. For them, however, even those from well-equipped homes, there would still be actual, physical, old-fashioned hardships to overcome, if we could but refrain from coddling. In hot weather most of us sympathize excessively with the little ones and act as though the heat were harder on them than on us, when actually the reverse is true. We never dream of sending a boy or girl on an errand if the weather is wet or raw or cold. We let children fret and whine and complain and spoil our automobile or train rides because it is supposed to be such torture for those not yet in their teens to sit still for more than half an hour.

We recognize that character derives from living day by day with other people and working side by side with them for stakes that are real. In modern life the family provides less and less of such opportunities, but if we are resourceful we can cultivate those that remain and search out those we have overlooked. We must also see to it that the school and the community take over some of this function —the school through related and meaningful activities, the community through organized work and play groups. For it is not through work alone, but through play also, that the rewards of effort are attained and that character is made. The loyalties of the group, the subordination of one's own interests to "the good of the team," the discipline of defeat as well as of success—all these have their values, too, in the making of character.

WHEN we are dealing with the more obvious incidents relating to what we call honesty, or dependability, we are consciously trying to build for "character." Less dramatic, but equally essential for the end results in personality, are the daily occurrences that lead toward considerateness for other people, kindness, cooperation, good sportsmanship, friendliness, the meeting of obligations and so on. We expect even a young child to acquire a variety of attitudes for or against some kinds of acts, procedures, relationships. It is these attitudes, acquired unconsciously in the early years, that lay down the outlines for later standards and ideals, the patterns by which the child will guide his conduct when he is not controlled by the will of his parents or some other authority. And it is these standards and ideals, intangible and elusive as they are, that will distinguish the character of the individual.

The extent to which we unconsciously determine standards and values in our children is strikingly revealed by the way in which parents and children exhibit the same prejudices. Many things, many ideas, many people become hateful in the eyes of children simply because parents manifest antagonism toward them. Like fear, these antagonisms are commonly due to ignorance, and like fear, too, they narrow the child's adventures and explorations and

(*Continued on page 99*)

The Virtues—Then and Now

By JOSETTE FRANK

WHAT has become of the copybook maxims in which our grandparents placed so much reliance for bringing up children "in the way that they should go." They seem to have gone out of date along with the covered wagon. But the "homely virtues" which they sought to instill—have these, too, gone into the discard? Hardly. For they were, many of them, the very stuff of which human relationships are made, now as then. Perhaps the difference between our grandparents' moral teachings and our own is a difference not of intent but of approach. For example:

THEN	AND	NOW

Honesty Is the Best Policy

Honesty was taught as a means to salvation. Any deviation from strict truthfulness, even in very young children, was regarded as sinful. Truthfulness was inculcated by means of threats of dire punishment "in the hereafter." Untruthfulness was treated as a bad trait to be eradicated early and at all costs. Washing the offending tongue with soap was a favorite remedy.

Honesty is still regarded as a cardinal virtue. But we don't expect children to be *born* truthful or untruthful. We are patient with the young child's difficulty in differentiating between fact, fancy and wishful thinking, knowing that truthfulness develops slowly. Honesty is taught not as a way to reach heaven but as a way of life, desirable not because it "is the best policy" (it sometimes isn't!) but because it will ultimately prove more satisfying in man's relations with man.

The Lord Loveth a Generous Giver

Unselfishness was conceived to be self-abnegation. It implied the complete sacrifice of self-interest, and renunciation of all one's own desires, however legitimate. Children were exhorted to be unselfish, no matter at what disadvantage to themselves. And as reward—the good died young!

Unselfishness remains a desirable trait but we have learned that self-depreciation is rarely true humility, that self-sacrifice, like martyrdom, is too often an indirect means to power. Real unselfishness is achieved not by suppressing one's own desires but by achieving them. We know now that it is only through the experience of deep inner satisfactions that children become really unselfish. Perhaps that is what the scripture means: "To him that hath, shall be given."

Spare the Rod and Spoil the Child

Obedience was regarded as the number one virtue, and punishment as the only sure means of achieving it. The doctrine of original sin made it imperative to chastise the young out of their natural sinfulness. The difficulty seems to have been not that the parents of yesterday were more cruel than parents are today, but that the standards of behavior set for children in the "good old days" were so contrary to child nature that no child could attain them except under duress. The "spoiled" child was the child who was not forced to comply.

Obedience remains one of the things children must learn, but our expectations are keyed to the child's own needs, not to the adult's need for being obeyed. Today, obedience is regarded as an occasional necessary means to an end but never as a cardinal virtue in itself. The parent who can be firm but good humored and who has a happy relation with his children will have no need of the rod. The child who is encouraged in free, active pursuits, finds it easier to learn that restraints are necessary, at certain times and places, out of consideration for other people's rights, as well as for his own needs. He may be a nuisance but he is not "spoiled."

THEN ***AND*** **NOW**

Cleanliness Is Next to Godliness

Cleanliness meant not *getting* clean but *keeping* clean. Accordingly "good" children were kept from any kind of play that threatened their cleanliness, and it was comparatively easy to keep clean on one bath a week. Wash-day being more difficult than it is today, clothes had to be kept clean, too.

Cleanliness is still among the graces, but now we expect children to *get* dirty, since any real play is impossible otherwise, and then to *become* clean. The old rationing of one bath a week would hardly suffice for these active youngsters. It is no longer virtue, but aesthetics and health that demand cleanliness. With our modern knowledge of antiseptics, cleanliness today goes more than skin deep.

A Penny Saved Is a Penny Earned

Thrift was a necessary virtue in a world where time and labor were plentiful and cheap, and goods scarce and dear. Things used up or "wasted" might not easily be replaced. Pennies saved were almost sure to multiply, and certain to remain intact in the old stocking against the "rainy day."

Thrift in a world where goods are overproduced but "time is money" may be not only unnecessary but unwise. We have to ask: What does it cost in time to save this penny? The little boy in the story who saved his bit of string so valiantly might today find a second piece of string more easily than the minutes he wasted in saving it. Children are taught that in this uncertain world it may be wiser, sometimes, to spend than to save. Wisdom lies in weighing values, and making good choices.

Children Should Be Seen and Not Heard

Quiet and Decorum were demanded as proper deference from children, as "inferiors," to their superior elders. Children were without status. The child who went quietly and was undemanding was a "good" child, a "respectful" child, albeit he or she may have been a painfully unhappy one.

Quiet and Decorum are still expected of children at certain times, not as deference but as consideration for others. But children are looked upon as people, with certain inalienable rights, among them the right to be "heard." Freedom of expression is encouraged not only as a "right" but as a safety valve which gives us valuable clues to our children's thoughts and feelings.

Mother Knows Best

Parental Omnipotence was accepted as proved. To question it was unthinkable. Children were expected to accept what their parents told them without even a mental reservation, for parents were right in all things, and children, being young, were naturally wrong.

Parental Omnipotence has taken on a somewhat different meaning. We certainly still believe that parents, not *because* they are parents, but because they are more experienced, are likely to be wiser than their children. This wisdom they place at the service of their children, who must, in many things, accept it as better than their own. Parents, however, are willing to concede that they, too, are still learning—perhaps along with their children. They regard children's questions, therefore, not as "disrespectful!" but as a quest for enlightenment.

Parents' Questions

ANNA W. M. WOLF, Editor

What ought I to do about my boy's religious education? My husband and I have both broken away from our parents' church affiliations, and we hesitate to offer our child a religious creed in which we ourselves have no belief, especially as he has shown no interest in it. On the other hand I am wondering whether a child does not need some kind of church or Sunday school affiliation to give him the necessary moral teaching in a world where it is often difficult to distinguish between right and wrong. What do you think?

Children do often profit by the kind of experience that comes of "belonging" to a larger group. Affiliation with a church or Sunday school may give them a sense of identity with people, ideas, and emotions which transcend those of the family group. This may, in itself, be a source of strength. You may question some of the teachings of a particular sect and still respect its essential moral purpose, or the qualities of its spiritual leadership. The influence of a fine and good preacher, as of a fine and good teacher, may be of inestimable value to the child who is exposed to it.

However, if you cannot feel such respect for the teachings of your church or of its leaders, your child is likely to sense this fact and to reject them too. If you and your husband have developed a personal religion or way of life which you find satisfying and adequate, why should you hesitate to pass it along to your son? After all, the responsibility for a child's moral education always rests with the parents; it cannot be shifted elsewhere. Whether or not you do so by actual words, he will certainly know where you place your emphasis as to values and virtues, and he is certain to be influenced, one way or the other, by the tenets you yourselves live by. Perhaps he will eventually modify or even reject these—but he cannot escape their influence, whatever his final choices as an adult may be.

I am worried by what seems to be a growing attitude of softness toward children's faults. For example, if there is one thing which would seem to be a cardinal virtue it is truthfulness. It seems to me that this is something children simply have to learn, or they are doomed. Yet everything I read tells you to go slowly, to be tolerant of children's lies, that they will learn. I must confess that my boy of nine still tells lies. How can I be sure that he will learn to be truthful?

Certainly a strong moral compulsion toward truthfulness is a necessity and a cardinal virtue. It must as you say be acquired. The question is only when and how. From what we know of children, some acquire it faster than others, and even the slower ones are not doomed to be liars all their lives. What we have come to doubt is the value of punishment, terrorizing and shaming as methods of teaching truthfulness.

Usually children are pretty fairly truthful by the time they are eight or ten, though they are rarely perfect and by no means immune to special temptations. Living in daily contact with parents who are themselves scrupulous, who honor the truth and who make it quite clear that they hold it among the most important things in the world, is a very powerful educative force. Untruthfulness is likely to be a sign of insecurity. The dishonest child is inwardly uncertain that he is loved and approved of. He is unhappy and tries to make it up to himself by fantasies of greatness, by indignantly denying that he could ever commit an error and by taking things which momentarily give gratification. Such children are never helped by punishment. It is necessary to treat at the source those feelings of inadequacy which drive them to dishonesty and which are often highly complex.

The difference in the modern approach to the question of truthfulness is wholly a matter of means. The ends are the same now and at all times.

My husband and I have brought our children up with the idea that there should be a free-and-easy friendly relation between us and them, instead of the old-fashioned notion that children should respect and venerate their elders. So far so good, but we are a little taken aback when at moments of irritation we are called "dope" or "poor sap," and sometimes I must confess, told to "shut up." I can't bear to hear myself get off the old phrases about the proper ways to address parents, but, still, too casual conduct doesn't seem right to me.

In older times parents used to play God to their children; today it seems to me that, equally falsely, they often feel called upon to pretend that they too are children. We hear a great deal about "getting down to the child's level," "being pals" with one's boy, etc. Much of this is nonsense. It is true that parents do need the capacity to identify with their children—instead of continuously "viewing-with-alarm" every sort of childish behavior. Nevertheless, we might as well admit that, in addition, we have a different relation to them than do their contemporaries. For a long time we must continue to act as guides in their living and occasionally as authorities as well, and children expect and appreciate parents whom they can acknowledge as superiors. They need to sense the fact that adults are adults and have different standards of politeness than children. Up to about adolescence, it is quite customary for children to call each other names and even abuse each other roundly. They understand and accept this language from each other and it doesn't matter. They must also learn however that grown-ups have discarded this sort of thing, and demand a higher standard of politeness both from each other and from children.

This is not to say there will be no lapses. Children will always lose their tempers. But by and large, unless their relation to their parents is artificial and unrealistic, they will sense that grown-ups have different areas of sensitiveness from their contemporaries and adjust themselves accordingly.

Is obedience as a virtue wholly out of fashion? When I was young being good meant doing what you were told by your parents, nurse, or teacher. "To disobey," was punishable as a fundamental deviation from what was right. Now everything seems different. Children answer back when told to do something. Hours are spent "reasoning" with them. The old methods were certainly simpler. Do the newer ways bring values which are really better than the old?

Was it really simpler as you say to teach children to obey unquestioningly? Are you not overlooking the rancor and the rebellion it sometimes fostered on the one hand, and the weakness and immaturity on the other? In any democratic society obedience may at times be necessary, but it is never a virtue in itself—only a makeshift for dealing with emergencies—a police measure.

It may be wise to say something like this:

"I don't want to boss you. As soon as you show good enough sense to boss yourself, you may do so. But children aren't old enough always to see as far ahead as grown-ups or know all the things that may happen. Sometimes parents have to *make* their children do certain things and *prevent* them from doing others because of dangers they know about and children don't."

Actually, in order to get along with others whether in a family or in society, it is cooperation not blind obedience which is the ideal to strive toward. Certainly there are laws we must obey, but they are not arbitrary meaningless laws handed down from above, but laws which we ourselves have helped to make, and which we feel on the whole to be fair and reasonable. Even very young children can learn cooperation, and how each person in a family or a group must do his part. Some of the most cooperative children we know of, and who are well on the way to learning the art of *self*-discipline, have never had "obedience" held up as a good in itself.

A certain amount of obedience as a fact and a necessary makeshift with young children?—yes. As a goal or as a fundamental virtue?—for fascists only.

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Suggestions for Study: Are the Cardinal Virtues Out of Date?

TOPICAL OUTLINE

I. Parents in a Quandary

Contrast between our children's world of today and our own world of yesterday. Manners, morals, social customs, physical surroundings. Our state of mind—expectation of change and uncertainty. Are there enduring values, as good today as yesterday, which we hope to pass on to young people? What are the forces and agencies which make for difficulties in passing them on. Forces and agencies which may facilitate the process.

II. Youth Out of Jobs

Magnitude of problem today. To what extent are young people themselves responsible for their unemployment? To what extent is their unemployment caused by factors beyond their control? Effect of joblessness on youth's morale. Life and effort tend to become meaningless. Old-fashioned virtues seem to "get you nowhere."

III. Virtues Old and New

Need for redefinition and reapplication of old virtues. Importance of understanding changed economic conditions of world today. Importance of influence of science on morals. Religion—what does it offer us? Wherein has it failed?

QUESTIONS FOR DISCUSSION

1. John and Mary are twenty-two. They have been in love since they were nineteen and have always looked forward to marriage and a home. Now, however, they are discouraged. John earns fourteen dollars a week, Mary seventeen. Both have families to whose support they must contribute. Should they (a) break their engagement? (b) live together in a companionate union? (c) get married and live with one of their families? (d) get married and have children without stopping to count the cost? (e) other possibilities? Give reasons for your answer.

2. Which of the old-fashioned virtues are preserved, which are sacrificed in each of the above choices?

3. The B.'s are the very modern young parents of two small children. They believe in "leading their own lives" and have jobs which take them out of the home a large part of the day. In the evening they lead an active social life. The children go to a good nursery school where they are well cared for physically and psychologically. The B.'s realize that the older generation does not approve of their way of life and believe that the children are entitled to more than they are getting. Should parents "sacrifice themselves to their children," as we used to believe? Are there some sacrifices necessary on the part of adults in every home where there are children? What are they likely to be? Criticize the older view as compared with the newer.

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TEMPER TANTRUMS *

The following article is an excerpt from "The Psychological Aspects of Pediatric Practice" by Benjamin Spock, M.D., and Mabel Huschka, M.D. Originally published as a part of The Practitioners Library of Medicine and Surgery, this material has been made available in pamphlet form by the New York State Committee on Mental Hygiene of the State Charities Aid Association. Despite the fact that it is addressed to the medical profession, the pamphlet deals with such subjects as "Weaning," "Nail-Biting," "Feeding Problems," "Fears, Phobias and Night Terrors" and other normal behavior in such a way as to offer valuable practical suggestions to parents as well. Its discussion of "Temper Tantrums" has here been reprinted in its entirety.

TEMPER tantrums are of great significance, first because they are a frequent problem which if handled badly may be the starting point for the elaboration of future neurotic difficulties of the most incapacitating type. Temper tantrums are also important to both physician and parent in an educational way, because they present one aspect of neurotic malfunctioning in pure culture as it were.

Tantrums frequently begin between the ages of one and four, and a large percentage of children have at least a few at this age and then stop. When, however, the pattern becomes fixed it may be continued as far as the age of ten.

Tantrums arise out of a great variety of situations but most of them can be grouped under efforts to make the child do something which it doesn't want to do, depriving it of some object or forbidding it some action which it is enjoying, and giving it cause for jealousy.

In these situations the child is angered by interference or deprivation but he knows that he is too small to get his desire by force, he dare not attack the depriving parent directly for fear of losing its love completely, and it is too late to try to forget the issue or change the subject. His only solution is to expend his rage and chagrin upon himself. He screams himself hoarse, bangs his head against the wall or floor and kicks around in a way that hurts only himself. The pattern is a prototype of a component of all neurotic behavior in that he is reacting to deprivation by aggressive activity not directed toward getting what he wants but which because of a sense of his own inadequacy and anxiety is directed against himself.

As he prolongs the tantrum or as he repeats it he may find that he gains his desire in the end through arousing pity or exhausting his parent into capitulation; then he may learn to use the tantrum with increasing purpose and deliberateness—but it is still done at the expense of his own suffering.

In most cases it is probably a mistake to think of frequent temper tantrums as the first manifestation of bad psychic functioning. The history of the child is apt to afford earlier if less dramatic examples of inappropriate, self-thwarting behavior such as refusal to eat well, refusal to accommodate to stool and urine training, breath-holding spells. Temper tantrums are merely a conspicuous link in the chain.

The appearance of a few temper tantrums in early childhood is frequent enough to be considered within the range of normal. They become serious when, through the make-up of the child or through bad handling, they become frequent or persist. They occur more often in high-strung overactive children, the sort who tire easily. They occur more often when the child is tired or hungry, or when he is under par due to physical disease.

There are bad ways of handling tantrums and there are bad outcomes. When the parent refuses to give in but does not know how to avoid future episodes (or unconsciously provokes them) the violence of the hostile feelings aroused in the child appear to make him imagine the reciprocal feelings in others and we find anxiety increasing. He projects the destructive feelings not only onto his parents but onto

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animals and objects and becomes a prey to fears of many sorts, which are notoriously concomitants or sequelæ of tantrums. The three aspects of unfortunate emotional functioning: the hostile feelings, the anxieties, and the impulse to take revenge upon oneself, which temper tantrums foster, are the very qualities which at later stages of development provide the raw material for phobias and compulsions and all the other less dramatic but just as incapacitating forms of neurotic behavior.

But suppose that the mother not only does not know how to avoid tantrums but gives in to them. The child finds that the tantrums serve a useful purpose and learns to use them more deliberately and more frequently. In extreme cases he comes to rule the household and can secure gratification of every whim. Yet these children do not give the impression of having succeeded in their relationships, of being happy. The mothers of these tyrants usually appear overdevoted, or passive and masochistic, or alternately interfering and appeasing. It has been emphasized by many workers in the field that a child needs parents not only to gratify his need of love but also to impose reasonable limits on his impulses, particularly his aggressive ones. This restraint is not felt as a deprivation but as comfort or support. Looked at from this point of view the parents' submission to the child's unreasonable tyranny disturbs the child.

The *prophylaxis* of tantrums consists of correct handling of the functions of feeding and toilet training.

The *treatment* in theory is simple: to teach the parent to avoid situations which provoke the child, yet without permitting the child to gain any unreasonable privileges or supremacy. In practice we have a child who by inherent character, or previous handling, or both, is already partly committed to a bad pattern, and a parent who may be to some degree at least inclined to fight and deprive, or to fight and submit. But the earlier the problem is attacked the better. It is worthwhile for the physician taking care of a child to ask about temper tantrums, reactions to feeding and elimination, fears, just as routinely as he checks up on physical health, so that such problems may be coped with before they reach unmanageable proportions.

The best initial approach is to get the mother to consider temper tantrums as a potential threat to the child's development toward successful adulthood instead of as merely a threat to her. The gist of the physician's argument might be as follows, "Your child is experimenting with a pattern which does not help him gain his legitimate ends, on the contrary it increases his unhappiness. If persisted in, this tendency to embroil and thwart himself may detract from his ability later to make wise and happy choices, to find success. It is up to us to find ways to avoid as many tantrums as possible until he gets over this mood. There is no reason, however, to let him go so far as to harm himself or make life miserable for you." The program to be presented to the mother first in an explanatory, theoretical way and, in subsequent visits, as applied to specific instances, will contain the following approaches:

(1) To allow the child the maximum of independence in his own pursuits that do not bother or harm any one else. This means eliminating the fussing over, the showing how, the thousand unnecessary admonitions of "come do this" or "don't do that" that some parents and nurses indulge in as a matter of absent-minded habit.

(2) There should be selection or arrangement of places where the child spends time indoors or out so that there will be a maximum of diversions and an absolute minimum of prohibitions.

(3) The balky child should not be abruptly hurried or pushed to do something he dislikes like going to bed; (neither should he be able to postpone unreasonably anything which is so obligatory).

(4) When situations arise which give the first warning of a tantrum the adult should use his ingenuity in aborting the attack by distracting attention and circumventing the obstacle. A child's easy distractibility is one of the parent's greatest assets.

(5) Obligatory performances like getting dressed or going to meals should be initiated and carried out in a matter-of-fact manner as if their inevitability were taken for granted, never presented as a choice or as an arbitrary wish on the parent's part.

(6) When a tantrum does occur in spite of prophylactic measures the parent should "ignore it" in the sense of casually going about her or his own business as if unable to waste time over such unreasonableness; the parent should not overdo it by pretending not to see what is so obvious, or by putting on a haughty coldness which is so unnatural that it convinces the child of the remarkableness of its own performance. Attempts to reason with the child should be postponed until both adversaries are feeling friendly toward each other again.

(7) The authoritative aspect of the parent should be balanced by the comradely and loving aspects so that the child will gladly conform in things that it

(*Continued on page 94*)

Toys and the Young Child

"SIMPLE PLAYTHINGS ARE THE BEST. THEY SHOULD BE STURDY AND STRONG AND PLEASING TO LOOK AT, AND ABOVE ALL THEY SHOULD BE THINGS WITH WHICH TO DO."

from WE, THE PARENTS
by Sidonie Matsner Gruenberg
(Awarded Gold Medal by Parents' Magazine)

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Children's Radio Programs

ARE the present radio programs for children the best that we can get? If not, why? And how shall we go about securing programs that will be better? And just what do we mean by "better"? It is important to parents and educators that any change should be in the direction of better education, enlightenment and entertainment for children. It is equally vital to the sponsors and broadcasting companies that a change in this direction should not impair, but improve, the program's commercial value; that "better" programs should mean demonstrably wider audiences and hence—presumably—larger sales.

What is a child's program? What distinguishes it from an adult one? Can children and parents agree on what they want in a program? Why have many programs which are strongly disapproved of by most adults been successful on the air? Why are many approved programs unsuccessful commercially? Is a "good" program necessarily one with no appeal to children and therefore commercially unsuccessful? To be commercially successful does a program have to be on a low level of quality? These are questions which have long been agitating parents and broadcasting companies, too.

The Radio Committee of the Child Study Association has set itself the task of answering these questions—not theoretically, but through an actual investigation into the needs and interests of children in their radio listening. We start our inquiry with an open mind, and two major premises: first, that children do know what they like at any given time, but also have a capacity to grow in taste and discrimination; and second, that adult preconceptions, adult standards of preference, adult sense of humor and adult motivations do not apply to children's radio listening.

This is not to say that adults are to abrogate all common sense and standards of taste, or to "give children everything they want." But it does mean that only as we understand children's choices and the reasons behind them, only as we learn to tolerate children's interests and sense of humor, will we be able to work out a *modus operandi* for meeting these choices in acceptable ways.

Other questions have to do largely with the management of radio listening in the home. How much listening is "enough"? How much is too much? What hours are permissible listening hours? What to do when radio impinges on homework, bedtime, or meal hours? What about age differences, when younger children listen in on the programs of their older brothers and find them strong stuff? These are problems in which no definite standards can be set to cover all cases. They call, rather, for constant adjustment and for wise and sympathetic parental guidance in making choices and weighing values. In considering questions of this kind the committee will limit its discussion to the point of view of the "one-radio family"—since escape via a second radio does not alter the basic problems involved.

The Radio Committee of the Child Study Association is made up of both lay and professional members, interested in radio from various points of view. Some are parents whose concern is largely that of their own children's listening. Others are professional workers in various fields of education. All are listening with children—their own or other people's. Each program, after being heard by several members, is discussed by the entire committee in an effort to arrive at criteria for evaluation. The committee plans to extend its study through groups similarly organized in various sections of the country. Through a common pooling of opinions, facts and attitudes the committee believes that standards and criteria can be developed.

Meanwhile, the pressing and immediate question remains: What is there available on the air for young listeners? To answer this question, the committee has listened to current programs offered in the after-school hours, Saturdays and Sundays. **The following is offered in no sense as a "recommended" list. It is intended merely as a critical guide to what is available on the air now.**

MRS. FRANK E. KARELSEN, JR.,
Chairman, Radio Committee

Late Afternoon Programs

**Ireene Wicker* (formerly known as "The Singing Lady") NBC (WJZ)—Monday through Thursday, 5:15 E.D.S.T.

Stories with music, sometimes fanciful for the nursery age, sometimes stories about great musicians for slightly older children. Rendered with a graceful quality and artistry that have an unfailing appeal for children and their parents.

Billy and Betty. CBS (WABC)—5:15 E.D.S.T.

The adventures of two children and their friends in a small-town setting. Its basic idea is good, but

its original freshness as a plausible and realistic sketch has been marred by the introduction of fantastic situations and people. (8 and over.) (Off the air at present.)

Superman. Mutual B. C. (WOR)—Monday, Wednesday and Friday, 5:15 E.D.S.T.

Recorded serial, dramatizing a well-known comic strip. An imaginative and intriguing idea, badly dramatized, and carrying an overload of excitement, noise, speed and confusion wherein the basic idea of the serial is completely lost. (10 and over.)

Jack Armstrong. NBC (WEAF)—Monday through Friday, 5:30 E.D.S.T.

A long-run serial of adventure and mystery which holds its audience at a fever-pitch of excitement. Geographically absurd, the plot is uninspired, the acting poor, the English diction deplorable. But children, even though they note these facts, go on listening enthusiastically! (8 and over.)

**Bud Barton.* NBC (WJZ)—Monday through Friday, 5:30 E.D.S.T.

The mild adventures of a boy and his friends in a small-town setting. Younger children do not seem to resent its preachy and somewhat sanctimonious aspects. Older children find it not sufficiently exciting to compete with Jack Armstrong, on at the same hour. The music is attractive. (6 to 9.)

Little Orphan Annie. Mutual B. C. (WOR)—Monday through Friday, 5:45 E.D.S.T.

Two quite simple comic strip children and their dog have continued for many years to keep young listeners absorbed in their fantastically heroic adventures. The program moves slowly between high spots of excitement and suspense. Highly disapproved of by parents, but enjoyed by children. (8 and over.)

Tom Mix. NBC (WJZ)—Monday through Friday. 5:45 E.D.S.T.

A western serial with a good bit of ranch atmosphere and plentifully seasoned with humor and gaiety to relieve the excitement of the improbable adventures. Better written and acted than most of the serials.

Uncle Don. Mutual B. C. (WOR)—Monday through Saturday, 6:00 E.D.S.T.

A hodge-podge of one-man chatter, songs, birthday greetings and a mock club meeting, interspersed with an amazing amount of advertising. Younger children seem to enjoy the intimacy and "clubbiness" of the universal "Uncle" who mentions their names, which may explain his long life on the air. Older children resent his patronizing manner and tone. The public scolding and shaming of individual children over the air is particularly offensive. (Uncle Don's Sunday program is quite different—see review on next page.)

Early Evening Programs for Older Children

**Yesterday's Children.* NBC (WJZ)—Friday, 7:30 E.D.S.T.

Dramatizations of children's classics, effectively and entertainingly presented, with a well-integrated musical program. The introductory and concluding device of presenting some adults who have loved these stories in their own childhood, is not always effective and seems remote from children's interest in the story itself. (8 and over.)

The Lone Ranger. Mutual B. C. (WOR)—Monday, Wednesday and Friday, 7:30 E.D.S.T.

Episodes in the opening of the West presented in half-hour melodramas which have run for many years, all revolving about a superlative legendary hero. The stories are interesting and varied—sometimes exciting, sometimes sentimental—presented with authentic and realistic background. (9 and over.)

One of the Finest. NBC (WJZ)—Monday and Thursday, 7:30 E.D.S.T.

A serial story of police versus criminals, taken from actual police records. Although loaded with a variety of crimes, thrills and narrow escapes, it does, however, emphasize the superiority of police skill, intelligence and loyalty over criminal cunning and brutality. (10 and over.)

Saturday Programs

**The Bright Idea Club.* NBC (WEAF)—10:45 a.m. E.D.S.T.

Children are invited to present original ideas in hobbies—things to make, ways to make money, and so on. Puzzles, tricks and music give variety to the program; prizes and a newspaper make the direct contact with listeners. The program is uneven in interest but is, on the whole, a "bright idea" which could be developed further. (9 and over.)

**Our Barn.* NBC (WJZ)—11:30 a.m. E.D.S.T.

A half-hour of dramatized story, music and a variety of entertainment. Pleasant and not overstimulating. A fairly good presentation, but not strong enough to compete with other interests. (6 to 10.)

**Let's Pretend.* CBS (WABC)—12:30 p.m. E.D.S.T.

Fairy tales excellently dramatized and presented by a well-coached group of child actors under skilful

direction. Occasionally frightening for young children, as fairy tales are apt to be, but suitable for a wide age range nevertheless. The incidental music is unusually good. It seems unfortunate that this program, so long a favorite, should have been shifted from a late afternoon week-day hour to a time less likely to reach the large audience it formerly attracted. (8 to 14.)

**Renfrew of the Mounted.* NBC (WJZ)—6:30 p.m. E.D.S.T.

Daring exploits of a Royal Canadian "Mounty" in exciting half-hour dramas. The atmosphere of the north country is excellent, the stories imaginative and vivid, and the acting and sound effects unusually good. Possibly too exciting for younger children. (10 and over.)

Gang Busters. CBS (WABC)—8:00 p.m. E.D.S.T.

Not a children's program, but unfortunately timed to reach many young listeners. An intensely exciting, unrelieved crime program full of sound and fury, with no redeeming features.

Sunday Programs

Juvenile Hour with Brother Bob Emery. Mutual B. C. (WOR)—9:00 a.m. E.D.S.T.

Coast-to-Coast Bus Tour. NBC (WJZ)—9:00 a.m. E.D.S.T.

Children's Hour. NBC (WEAF)—10:30 a.m. E.D.S.T.

Three juvenile variety shows which have been on the air for years, exploiting untalented children in programs of poor singing, inappropriate songs and mediocre performing. Occasionally a gifted child appears to break the monotony of the otherwise uninspired hour. Redeeming features are the brief dramatizations of familiar stories which are occasionally interesting and well presented.

Uncle Don Reads the Comics. Mutual B. C. (WOR)—10:30 a.m. E.D.S.T.

A chatty, cozy reading of the Sunday comics which achieves a remarkable effect of being personal and intimate—directed to the individual child. Extremely good "picture reading"—presupposing, however, that the listener has that particular comic supplement before him.

**March of Games.* CBS (WABC)—10:30 a.m. E.D.S.T.

A medley of games, puzzles and contests in a well-balanced program that is entertaining, stimulating and informative. Prizes and children's spontaneous participation remarkably well managed. (8 and over.)

**The Story of All of Us.* NBC (WEAF)—12:00 E.D.S.T.

A historical survey of man, his beginnings and his progress, based on V. M. Hillyer's "A Child's History of the World." Educational material presented in story form, with a dramatic technique that seems more effective for younger children than those for whom the content is suitable. (9 to 14.)

**Vernon Crane.* NBC (WEAF)—12:15 p.m. E.D.S.T.

Original stories told by the author in a simple, direct, narrative manner well suited to younger listeners. (6 to 10.) (Off the air at present.)

**Irving Cæsar's Sing.* Mutual B. C. (WOR)—12:15 p.m. E.D.S.T.

Songs and jingles on the safety theme. A lively program inviting children to send in verses to be sung. Prizes are offered for those used. The idea is good, but the singing and diction leave much to be desired. (8 to 12.)

The Shadow. Mutual B. C. (WOR)—5:30 p.m. E.D.S.T.

Although not intended as a juvenile program, many children do listen to these intensely exciting, morbid adventures in the pseudo-scientific, presenting a succession of hideous crimes, distorted personalities and violent deaths.

We have not included in this group the many adult programs which children listen to, of music, news, sports, hobbies, science and quiz programs. These will be reviewed in a future issue.

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Children's Books

BOOKS ON HOBBIES TO RIDE, INDOORS AND OUTDOORS

THE long summer vacation which our American children enjoy is, in itself, an educational challenge to their parents. No child can lie fallow, either happily or profitably, from ten to fourteen weeks. The question of what to do for enjoyment and interest must therefore loom large to thoughtful parents. For the children who do not go away to camp or actually "go places," the resources of the home and the immediate environment, be it town or country, must be drawn upon to enrich the long period of leisure.

Perhaps the prospect seems bewildering. You wonder how you are to wrest interest from a community which seems humdrum, and you envision empty, monotonous days at home for your active youngsters. Let us suggest that you turn to books for help in making their vacation a constructive experience. Among recent publications are many such aids—books appealing to varied interests and satisfying many needs.

To start, a little perversely, with indoor hobbies: What do your children know of cooking? Busy school days permit little time for kitchen experimenting and its joys. A little ten-cent book, *Kitchen Fun,* by Louise Price Bell (Harter), makes a simple guide for a modest beginning. For the more ambitious, we have *Young America's Cook Book,* compiled by the Home Institute of the New York *Herald Tribune* (Scribner's, $1.75). With a modern gesture and a lively presentation, it invites both girls and boys to "come into the kitchen."

Sewing can be fun, too, and adventure may lie in redecorating one's own room or repainting furniture. Such volumes as *Simple Handicraft for Boys and Girls,* by J. G. Cone (Warne, Hamilton, $1.75), or the *Book of Indoor Hobbies,* by E. Stieri (McGraw-Hill, $2.50), will add immeasurably to your own scope as well as that of your youngsters. Edwin T. Hamilton has made a most valuable contribution in his handicraft books, replete with simple, workable suggestions: *Popular Crafts for Boys,* $3.00; *Handicraft for Girls,* $3.00; *Tin-can Craft,* $3.50, and others (Dodd, Mead). His latest book, *Home Carpentry,* is a treasury of indispensable information. Books like these are not to be thrust at children —not even at adolescents—but rather to be read by adults to use as guides in a well-planned program for the children, whether for idle hours now and then, or for filling in the whole, long vacation.

Hobbies, of course, are important safety valves from the demands of daily living, both for young and old. There is a book to serve almost every conceivable hobby. To mention only a few: there are many excellent ideas in *Making Marionettes,* by C. E. Rossbach (Harcourt, Brace, $2.00); *Fun with Paper,* by J. Leeming (Stokes, $2.00); *Paper Dolls: Their History and How to Make Them,* by Edith Ackley (Stokes, $2.00). *The Boys' Book of Photography,* by E. W. Teale (Dutton, $2.00), is packed with suggestions for the young camera enthusiast, boy or girl.

For group activities, we have fine song books for little children such as *Come Sing and Play,* by E. M. Dooley (Snellgrove, $2.00), and for the older members of the family, *Song Programs for Youth,* collected and edited by Mabelle Glenn, H. S. Leavitt, V. E. F. Freeman, and E. L. Baker (Ginn and Co., $1.24). For games, there is *Fun at Home,* by R. T. Marran (D. Appleton-Century, $2.00), a gold-mine of helpful information. Should you wish to gather a small neighborhood group into a more ambitious project in dramatics, you will find in *Theater for Children,* by Winifred Ward (D. Appleton-Century, $3.00), an indispensable guide through the manifold problems of even modest producing.

When we come to the "great outdoors" we find that, quite literally, the sky is the limit! Shall we garden? Then *The Children Make a Garden,* by Dorothy H. Jenkins (Doubleday, Doran, $1.50), will prove a helpful guide. Or shall we have a small wild animal as a pet? The undertaking becomes less hazardous with such a book as *Our Small Native Animals: Their Habits and Care* (Random House, $2.50), to guide us. Its author, Robert Snedigar, is connected with the Museum of Natural History, and he writes sympathetically and clearly of his own experiences. *Bob Becker's Pet Book* (McClurg, $1.50) is a helpful guide to the care of more domestic pets—dogs, cats, birds, and fish—which may prove just as fine an experience for the less adventurous youngster who yearns to cherish something smaller than himself.

Perhaps you have a potential naturalist in your family. For the child under eight you need not go too far afield: the simple, photographically illustrated *Let's Go Outdoors,* by H. E. Huntington (Double-

day, Doran, $2.00), will serve. The child slightly older will find vastly entertaining and informative *Garden Creatures,* by Eleanor King and Wellmer Pessels (Harper, $1.25), which tells the young reader all about toads, snails, snakes, spiders, and even worms. E. W. Teale gives us another inviting volume in *The Boys' Book of Insects.* This author's book for more mature readers, *Grassroot Jungles* (Dodd, Mead, $3.75), offers a storehouse of fascinating information about all varieties of small insects, with superb and unusual photographs. And there are many excellent books that are of invaluable aid in the study of birds, flowers, and trees without overwhelming the young enthusiast with technical detail.

Three colorful, large picture books—*Along the Coast, Down the River,* and *Up the Mountain,* by Marie Colmont (Harper's, $1.50 each) — offer younger readers varied information about these natural phenomena, in most palatable presentations. Geology is brought to the level of youthful interest in a tiny book, *Along the Hill,* by Carroll Lane Fenton (Reynal & Hitchcock, $1.25), which opens up a field that, until recently, has been left to more formal study. If it's fishing your child is interested in, *Let's Go Fishing,* by Lee Wulff (Stokes, $1.25), offers a most alluring approach.

And if you are really brave, why not start studying stars in the sparkling skies of late summer with the help of an astonishing little ten-cent book, *Seeing Stars,* by W. B. White (Harter). By September, days will shorten and star gazing will not be so likely to conflict with children's bedtime.

These suggestions are all too brief. Much must necessarily be left to the individual parent, who may choose to ride an old hobby or discover new fields of interest in sharing the summer's education of his children. A word of warning, however: let us not undertake too much, nor load our children with more book information than they want or need to keep their hobbies in the "fun" class.

MRS. HUGH GRANT STRAUS

NOTE: All of the books mentioned above, and many other books on these subjects, are on exhibit at the headquarters of the Child Study Association, 221 West 57th Street, New York City.

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By HERBERT A. CARROLL, formerly of University of Minnesota. *McGraw-Hill Series in Education.* In press—ready in May.

The author of this book presents a complete picture of the intellectually gifted child, together with a consideration of the sources of intellectual superiority and of methods of nurturing it. The book includes discussions of the mental, social, and physical characteristics of the gifted child and of the educational adjustments necessary to his progress.

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News and Notes

"You and Heredity"

The Bibliography Committee of the Child Study Association announces a special meeting and tea to be held at headquarters, 221 West 57th Street, New York City, on Tuesday, April 30, at 3:30 p.m. The speaker will be Amram Scheinfeld, author of the best seller "You and Heredity" which is a fascinating and scientifically accurate interpretation for the average reader of the probable effects of inherited abilities and disabilities on parents and children. Mr. Scheinfeld will speak on the facts and fancies concerning heredity, and will illustrate his lecture with blackboard drawings.

The Open Road

There is a growing awareness that in the teaching of the social sciences the classroom and the book must be vivified by direct observation and interpretation in the field. An agency which has lately turned its attention to this problem is *The Open Road*—a non-profit membership organization which has as its object the promotion of international and inter-regional understanding. For fifteen years *The Open Road* has been helping Americans to travel abroad observantly. In that period it has operated approximately 400 field trips, independently and in conjunction with colleges and universities. During the past year *The Open Road* has initiated a program in the United States which aims to acquaint Americans with their own country—not its tourist sights, but the lives and problems of its people.

Cooperating with the social science departments in leading institutions, the following five teacher training courses are being offered during the summer:

Teachers College, Columbia University: A Sociological Field Course in Southern Conditions.

Graduate School of Education, Harvard University: A Workshop in Social and Economic Factors Influencing Education in New England.

School of Education, Northwestern University: Problems of American Youth as Exemplified in Certain Urban and Rural Communities of the Middle West.

Colorado State College of Education: Life Problems on the Great Plains and in the Rocky Mountain Area.

School of Education, New York University: Field Seminar in the Sociology of the Tennessee Valley Region.

In addition to these graduate courses for teachers, an undergraduate course is being given at *Antioch College* on the Sociology of the Textile Industry in New England and the South.

Inquiries regarding these courses (all offering credit) may be addressed directly to the institutions, or to *The Open Road,* 8 West 40th Street, New York.

Inexpensive Books for Children

A selected list of books, published at one dollar or less, has been revised by the Children's Book Committee of the Child Study Association. The new listing supersedes the editions previously listed which are now out of stock and adds many new titles, among them some of the books astonishingly priced at a penny, nickel and dime which have appeared on the market in recent months. This revised list, containing several hundred titles, is arranged in three age groupings and further classified by subject matter. It also includes a listing of adult books suitable for young people. The books listed have been placed in the regular exhibit maintained at the headquarters of the Child Study Association, 221 West 57th Street, New York City. The list of "Inexpensive Books for Children" is available at ten cents a copy.

"School of the Air" for Latin America

The educational programs of the "American School of the Air," conducted by Columbia Broadcasting System, will be extended next Fall to embrace the whole of the Western Hemisphere. Pupils in the classrooms of North and South America will hear (translated into their own languages) the same programs about the customs, work and folklore of all the various American countries, designed "to promote greater understanding and appreciation on the part of Pan-American nations for each other's culture, history and ideals."

The series of programs projected for this new "School of the Air of the Americas" will follow the general scheme of the educational broadcasts in "Columbia's American School of the Air" which have been used so successfully in schools throughout the United States, and which have recently been adopted as the official classroom radio project of the National Education Association. The programs, from Monday to Friday, will be in five groups: "Americans at Work," which will be dramatizations about the people

who work on the land and in the industries of the two Americas; "New Horizons" in the fields of history, geography and natural history done in cooperation with the American Museum of Natural History; "This Living World," which will give students an opportunity for round table discussions; a literature program entitled "Tales from Far and Near"; and a musical series of "Folk Music of the Americas."

Parents' Magazine Award

Mrs. Sidonie Matsner Gruenberg, Director of the Child Study Association of America, has been awarded the Parents' Magazine 1939 Medal for her book, "We, the Parents," as "the outstanding book for parents published during the year just passed." This book was commended particularly for the constructive help it offers parents in understanding their children. Honorable mention was given to: "Parents and Children Go to School," by Dorothy W. Baruch; "Your Child's Music," by Satis N. Coleman; "Children from Seed to Saplings," by Martha May Reynolds; "You and Heredity," by Amram Scheinfeld; "Reorganizing Secondary Education," by V. T. Thayer, Caroline B. Zachry and Ruth Kotinsky, and "Predicting Success or Failure in Marriage," by Ernest Burgess and Leonard Cottrell.

TEMPER TANTRUMS

(*Continued from page 86*)

doesn't enjoy because it is grateful for parental generosity and respectful of parental fairness.

(8) The child given to tantrums must get as much rest as he can use and every possible correction of causes of ill health.

(9) When a small child is rebelling violently at a whole series of obligations treatment may have to be quite drastic in a negative sense. An eighteen-months-old child may be throwing tantrums over his bath, getting dressed, going out, being put on the toilet, going to meals. Such a situation should not have been allowed to arise, but once there the best approach to it is by a hasty retreat. Futile efforts at bowel and urine control which usually occupy the central point in the child's resistance should be temporarily abandoned. Baths can be given less frequently, and by sponge. When possible the person in the household to whom the child is least antagonistic should be the one to feed it, at least until the problem eases up.

When tantrums have become a serious problem the physician may prefer to turn the job over to a psychiatrist if one is available, since therapy will necessarily be protracted.

4 BOOKS of vital importance to all parents

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AN INTRODUCTION TO CHILD STUDY *By Strang.* $3.00	The Second Edition of this famous book brings its wealth of useful information up to date. It covers all aspects of child development — physical, social, mental and emotional — for all ages up to adolescence.
THEIR FUTURE IS NOW *By Ligon.* $3.00	A thorough program for character education, based on the latest psychological and scientific knowledge. The development of traits basic to sound character are discussed for each age level, illustrated by case studies.
SOCIAL EDUCATION *Edited by Kefauer.* $1.75	Selected papers delivered at the Stanford Education conference in 1938 by 14 eminent authorities on various aspects of the social reconstruction of education.
DIAGNOSIS & TREATMENT OF BEHAVIOR-PROBLEM CHILDREN *By Baker & Traphagen.* $3.00	Scientific, tested techniques of diagnosis, and successful methods of treatment as applied in a renowned clinic where problem children of all types have been treated. An accompanying Case Record Blank is available for 12c.
STEP BY STEP IN SEX EDUCATION *By Swift.* $2.00	Gives parents practical information and advice for the instruction of their children on the subject of sex.

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Book Reviews

When Children Ask. By Marguerite Harmon Bro. Willett, Clark and Company, 1940. 267 pp.

This book is imbued with sincerity and sensitiveness—qualities that point the way to holding children's confidence and helping them with their questions—whether these are "What makes the noise in the radiator?" or "What happens to dogs—or people—when they die?" A good answerer must respond to the questioner—not merely to the words of the question, but sensing the mood at the moment and the meaning behind it. One should even be aware of the questions children do *not* ask, as these may indicate a lack of certain experiences which are essential to all-round development.

A large part of this book is devoted to responding to questions about religion. I use the word responding, instead of answering, because throughout the book the author is concerned with the honest response of an adult's whole personality when questioned, rather than with mere direct answers to specific queries. If children ask about God, the first requisite in being helpful is to be honest and share one's own experience, differentiating it from that of others. For instance, if a family has had little to do with religious teachings or formal religious practices, it should continue to use only that "theological vocabulary" which seems natural to it. When children meet other terms in other families the gap in their knowledge can be bridged by explaining the new ideas. But sending children off to Sunday School because they had better learn what their parents did not learn may be a meaningless procedure. Many examples are given, both of people who have had deeply religious experiences and of others who have not but who have helped their children on another plane. Though Mrs. Bro fits into the first category, she has a real feeling for those who do not share her belief.

In addition to the thesis that you can only pass on and share what really *is* yours, there is the further one that you must allow for what the child brings to various situations. In regard to religion, the Bible, the attitude toward evil and poverty, and so on, the child will do his own experiencing.

The chapters on sex and marriage are written in the same respectful spirit. In all these matters Mrs. Bro shows an understanding of subconscious motives of which people themselves may not be aware, though she does not go into any theoretical Freudian discussion. This would, I believe, interfere with Mrs. Bro's success in accomplishing what she set out to do.

The last chapter on "Questions They Do Not Ask" is really a challenge to parents to keep filling in the gaps of their own ignorance, not through their children but in themselves. She does not condone self-satisfied ignorance, but emphasizes the fundamental need of parents to be mature, well-integrated individuals.

RHODA H. KOHN.

Parents and Children Go to School. By Dorothy Walter Baruch. Scott, Foresman & Company, Chicago, 1939. 542 pp. $3.00.

This is an outstanding book on young children, describing them in the setting of their family relationships and their daily experiences in nursery school.

No parent or teacher will read the book without appreciating more clearly, and more concretely, how relationships in the home affect the child and how important the child's own feelings toward himself and toward others are in the development of his later personality traits.

Too many books segregate "The Emotions" or selves as if they were topics to be taken up seriatim. The real contribution which this book makes seems to be that it does not merely *talk* about the importance of family relationships and the emotions but that it has organized a wealth of everyday experience within the nursery school set-up to demonstrate these fundamental facts.

IRMA W. HEWLETT.

They All Want to Write. By June Ferebee, Doris Jackson, Dorothy Saunders, Alvina Treut. Bobbs, Merrill, 1939. 190 pp.

This book comes out of the successful experience of four grade teachers in a Bronxville school teaching young children how to write. A sharp distinction is made between practical writing, where skills and techniques are taught and where the writing is criticized and corrected in detail, and personal writing, where the children are given complete freedom of expression and the work is regarded as the writer's own business. In order to help the child capture his own fleeting thoughts, "to make it sound like yourself and no one else," the externals of correctness and arrangements are not bothered with. But gradually the mechanics and clarity of expression learned in the practical writing seep into and become easy to use in the kind of

personal writing that a child does primarily for his own satisfaction. This book is replete with concrete illustrations of the methods used and a great many sensible suggestions for encouraging children's writing. It should prove very helpful to parents as well as teachers. P. R. F.

Stories for Parents. By Jean Schick Grossman. Second Series: No. 1, Learning to Use Money; No. 2, Keeping Healthy; No. 3, No Two Children Are Alike; No. 4, Children's Quarrels. Summer Play Schools Association, 1940.

This is a welcome addition to a series of leaflets which present in simple story form some of the common problems of parents: children's allowances, their jealousies and quarrels, their individual differences, and the "doctor and dentist" problem. The material is designed primarily for parents whose educational and language background is limited. While the leaflets are planned especially for use in discussion groups, they should appeal also to those individual parents who might find it difficult to read more formidable literature on these specific subjects. The stories are lively and deal with everyday situations such as may occur in any home. They should prove valuable to those who work with parents in many fields, particularly in social work, public health nursing, nursery schools, housing and other community projects. J. F.

Children and the Theater. By Caroline E. Fisher and Hazel Glaister Robertson. Stanford University Press, 1940. 191 pp.

This is a veritable workshop of Children's Theater material. It is based on eight years' experience in the Palo Alto Children's Theater, a community activity, where children produce plays for child audiences. This has been a very successful undertaking under the leadership of the authors who are educators of outstanding quality, and thoroughly aware of the all-round educational significances of dramatic work for the individual children involved. In addition to the specific account of the Palo Alto experiment, the book includes much information about other public and private ventures in this field and many practical suggestions for anyone working with children of all ages in dramatics. M. R. L.

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In the Magazines

A Fair Start for the Child. By George D. Stoddard. National Parent-Teacher, April, 1940.

The author focuses our attention on a number of fundamental home needs of the child which are necessary for his health protection. He also lists some of the likely sources of behavior difficulties and emotional upsets at dramatic points along the road of growing up. These include being weaned, going to school, leaving home for college or work, earning a living, getting married, etc. The home and the school, too, should teach its children to solve these and other problems by facing them squarely, not by running away from them.

New Americans in Vermont. By Dorothy Canfield. The Reader's Digest, February, 1940.

Dorothy Canfield gives a stirring and touching account of a Vermont county that arose to do its bit toward Americanizing refugee children. They provided two happy and healthy vacation months on their farms for sixty exiled children of various faiths. This project, undertaken with great trepidation by some of the natives, soon proved enormously worthwhile and successful, and became a source of great personal and community satisfaction to this group of Vermonters.

Work and the Good Life. By Clara Lambert. Childhood Education, March, 1940.

Today a boy no longer naturally follows in the footsteps of his father, nor a girl her mother's, but must choose for themselves a job from whatever happens to be available. To build a desirable attitude toward work, workmanship, and workers, as well as to give every child the opportunity to see and know a great many different kinds of work, becomes more and more the responsibility of schools in educating younger as well as the older children for the world they will live in.

Schools and Camping. By Lloyd B. Sharp and Ernest G. Osborne. Progressive Education, April, 1940.

A review of the situation confronting the special committee of the Progressive Education Association recently appointed to survey the present status of cooperation between schools and summer camps and to suggest a program for closer relationships. There is a growing tendency for schools to broaden their curricula by maintaining their own summer camps in which the educational program is continuous, but supplemented by a wider range of outdoor activities and opportunities for children to master primitive processes of living impossible in complex city life.

We Adopt a Child. Anonymous. The Atlantic Monthly, March, 1940.

This is a most heartening article for those who contemplate the adoption of a baby, especially in such instance where the family already has a child of its own. It traces the natural development of the love of the parents for their adopted one, and considers the adjustments for the first child as well.

Are the Programs They Like Bad for Them? By Vernon Crane. Parents' Magazine, April, 1940.

It is not the radio programs designed for children's education which are the offenders, in the eyes of parents, but those intended for children's entertainment. "Nowadays children seem to want their fantasy with one foot on the ground, and with some connection with reality." Writers who use horror, fright, suspense, and excitement alone to hold their youthful audiences, to the detriment of a child's nervous system, really do not understand children. Though fairy tales, for example, put to use these arousing elements, the classic Grimm and Andersen combine them with insight, comedy, or other pleasing mechanics which leave a glow of satisfaction instead of just horror. This deftness of handling is the difference between those exciting programs we judge "good" or "bad." The author believes that radio is on its way to pleasing both parents and children in the choice of its material for children's entertainment.

Can Adults Ever Really Understand Children? By George Lawton. Childhood Education, April, 1940.

The author believes that most adults do not really understand children, because of the very fact that they are grown-ups, and that they find it very difficult to recollect their own childhood experiences and behavior. Also, because they are too thoroughly involved and deeply concerned with their own personal happiness. We should consider carefully young children's limited interpretation in the field of words, as well as in experience and emotional maturity, and learn to recognize children's distress signals and pleas for help, as such. The greatest service adults can render is to minister to them during their early years, and teach them, as fast as they can learn, how to dispense with them.

E. L. B.

CULTIVATING THE CARDINAL VIRTUES TODAY

(*Continued from page 79*)

acquaintances. We teach hostility to foreigners, to strange complexions or languages, to novel ideas, to unfamiliar costumes, to strange religious sects or to the people who live on the other side of the railroad tracks. Thus we establish scales against which our children measure higher or lower, better or worse.

WHAT influences our children is not what we *say* about such matters, but what we actually *feel* and *do*. No affectation of righteousness on our part will deceive children about the things we truly value. The most telling influence lies in the manifestation, in his parents' daily lives, of what they themselves actually believe to be fundamental.

In spite of anything we can do, however, the child is exposed to a variety of influences that may act in opposition to our purposes. A former generation could see clearly the place of the home and of the church in training character and upholding standards of conduct. The modern child is influenced by the school and the playground and the movies, by the newspaper and the policeman and the radio. In school his companions probably exert more influence than the teacher and these companions represent perhaps a score or more of different kinds of homes. On the street he hears and sees standards and ideals that represent a wide range of cultural levels. And unless he is stupid, he must be taking note.

It is here that the parent plays the important rôle of interpreter, a rôle played by parents through the ages. We of today, however, are called upon to do what no previous generation felt so necessary—to maintain standards and ideals and yet to interpret without condemnation the standards of those with whom we disagree. It certainly was simpler for parents who could unequivocally condemn all those who disagreed with them. If we are to serve this generation, we are called upon for finer discrimination, a more delicate balancing of values, so that we can interpret the countless divergencies with tolerance and yet condemn at times without fear of being old-fashioned.

In shaping personality and character parents have one great advantage over all others who have to do with children. They continue to live with the child and can work slowly for changes in attitude. Whatever happens at any moment does not clinch an issue and settle it once and for all. Parents should not make each episode into a life-and-death issue; but neither may we shrug our shoulders on the assumption that this will pass the way of all vanities. The parent must accept his responsibility; he is called upon to face each situation adequately, instead of running away from it or instead of attempting to repress the child completely—which is perhaps another kind of running away.

We have to let the erring child know that we are aware of what he has done, but without making him feel that he has been damned for life. The child needs sympathy that assures him, not so much of forgiveness, as of understanding. It is not a question of condoning and overlooking errors but of helping the child use them for his own growth. The parent's tact shows itself in overlooking some blunders, treating others casually and lightly, and using still others as stepping-stones for the child's own advance in self-understanding and self-control. We have to make the child feel, *not tell him*, that our efforts come from our affection and enduring confidence, not from our resentments or annoyance.

At the same time parents must learn that whatever happens, or whatever the child does or omits doing, has one meaning in the immediate present, but another meaning for them and for the child as part of a long process of maturing. They have to take a long view and to realize that it is the slow building up that counts. For this they have the time, the child, and the deepest concern.

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SELF-RELIANCE FOR YOUTH

(*Continued from page 76*)

so hungry for, and needs so desperately. Particularly those of us who are educators have only ourselves to blame if a single point of view seems to have had disproportionate emphasis. More especially have we ourselves to blame to the extent that we have failed to encourage the initiative reflected by these young people, have thus hindered rather than helped them to develop a sense of responsibility, to promote responsible leadership of youth by youth. I sometimes wonder if some of our inertia is not traceable to a sneaking suspicion of our own vulnerability. For instance, in the field of education for marriage and family living, it is exceedingly disconcerting to any one brought up in middle-class and college worlds, to suffer, as one must, a sense of the ineptness and ineffectiveness of much of this teaching in the world today. Not that our academic theories are not sound; certainly not that our ideals of love and marriage and family living differ from one social-economic group to another. But so many specific critical points, conflicts, problems *do* differ, and since it is from these actualities we must start, a good deal of our writing and speaking and lecturing now seems shadowy and unreal. Therefore, perhaps from the purely selfish point of view of enlarging and bringing up to date our own experience, a less negative and more positive attitude toward youth's problems is indicated.

Not unrelated to this whole question of active participation by youth in groups or organizations is the whole question of unions. Obviously the union movement is not limited in its implications to youth in contrast to adults. (Neither, you'll be relieved to know, am I going to debate the relative merits of one or another union.) But young people *are*, and should be, intensely interested in the whole subject—interested in the whole theory of collective bargaining, of establishing decent hour and wage levels and conditions of work. But again, over and beyond what one might call the *subject* matter of the movement, it is the opportunity to contribute to, to actively paricipate in discussion with others, and to share responsibility with and for others which is tremendously important psychologically. We may feel that mistakes in judgment are occasionally made; we may fear that in one or another instance the democratic process of equal participation has itself been violated; but just as we accept the basic principles of collective bargaining itself, so too we must recognize and value the process itself. Someone has pointed out that in some respects local unions are taking the place of those early New England town meetings which today are no longer feasible, but to which we hark back with such pride! Just another example, is it not, of young people finding new ways, in new worlds, of meeting new situations, not as cogs in a machine but in the good old-fashioned way of self-reliant individuals, responsible for themselves and others.